

The Brooklyn Jewish Center Review

THE DEATH OF AN ILLUSION

By JACOB S. MINKIN

MASLIANSKY, THE SPEAKER

By LOUIS LIPSKY

"THE WORLD OF SHOLOM ALEICHEM" —AND OTHER NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINthal

HOMEWORK FOR THE PROFESSOR

By DR. ERNST WARSCHAUER

THE JEWS OF IRAN

By HARRY E. WEDECK

LAG B'OMER MASS WEDDINGS

By DANIEL PERSKY

NEWS OF THE MONTH

By LESTER LYONS

MAY

1943

HONOR ROLL

This is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to time of going to press.

Berg, Irving
Cohen, Aaron I. A.
Cohen, Richard L.
Levy, Jacob
Lowenfeld, Leroy
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BROOKLYN JEWISH CENTER REVIEW

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No. 36

THE COMING CONFERENCE OF AMERICAN JEWRY

THE passing of the days brings us ever closer to July 1, when the American Jewish Conference will convene. That conference, bids fair to be among the most important developments in American Jewish history. It is fraught with tremendous consequences for world Jewry.

The Conference will consist of 500 delegates from the entire country. The plan for their selection provides for a democratic election. It is to be hoped that the voters will give to this election the careful consideration it merits. For the first time in the history of the Jewish community in America, Jews of all types of opinion, of all the various religious complexions, and differing economic status, are prepared to join together in choosing a group of men who will consider the post-war problems of the Jewish people. Two things are of paramount importance: 1—that there will be a large participation in the election and, 2: that the proper delegates shall be chosen. The Conference will deal with questions affecting the future of world Jewry. Its resolutions and proposals will be placed before a victorious peace conference. Two facts will materially determine the mood in which the peace conference will deal with the Jewish question. One is the sense of justice of the conferees. The other is the impact upon them of the unanimity of American Jewry. The fortunes and even the future of millions of Jews depends on them and their wisdom.

Failure to bring out a large vote can have only disastrous effects. Our first duty, therefore, is to create great interest among the Jews in America so that on July 1 all those entitled to vote in the election will cast their ballot.

In the second place, it is of importance that the delegates to be elect-

ed shall be Jews inspired with a Jewish *weltanschauung*. They must not be chosen merely because they are wealthy. They must not be elected merely because they have a record for charitableness. It is dangerous to elect them only because they have been politically prominent. In a word, they must be men who have proven by a lifetime of service to the Jewish people that they are neither assimilationists nor anti-Zionist. The content of their Jewishness must be an affirmative one in order to entitle them to participate in this important conference.

No greater duty exists today on the part of American Jewry in its relation to Jewish life than to give earnest and even prayerful thought to those two aspects of the coming Conference.

—WILLIAM I. SIEGEL

DR. WISE—FIFTY YEARS IN THE MINISTRY

ON the seventh day of Passover Dr. Stephen S. Wise celebrated the fiftieth anniversary of his entrance into the ministry. It was just fifty years ago, when he was only nineteen years of age, that he was appointed to serve as Assistant Rabbi of the Congregation B'nai Jeshurun, in New York. He and B'nai Jeshurun celebrated the event with a special service at which Dr. Wise preached the anniversary sermon.

One can hardly realize that this vibrant, active figure has passed the fiftieth year of service in the Rabbinate. He is still so full of faithful vigor and enthusiasm, he is still so energetic in his service to his people and humanity that he puts to shame many a younger man.

Because of his strong convictions, and because of the zeal with which he gives expression to his ideals, it is but natural that he should have

won for himself not only friends but also opponents. All, however, must agree that there is no figure in American Jewish life who has rendered greater service to Jewry than Dr. Wise. It is our fervent prayer that for many, many more years he may be blessed with health and strength to continue to serve our beloved America, the children of Israel, and all humanity with the same youthful spirit which crowns his service today.

—ISRAEL H. LEVINTHAL

THE LEVINTHAL FOREST IN PALESTINE

THE Jews of Brooklyn, in their desire to pay their tribute to Rabbi Israel H. Levinthal, have undertaken a project to plant fifteen thousand trees on Jewish National Fund land in Palestine to form a forest that will bear his name.

This signal honor comes to him on his fifty-fifth birthday, and in recognition of more than three decades of leadership in the American rabbinate.

Rabbi Levinthal has been the recipient of many honors and distinctions because of his scholarship and zealous devotion to his people and to his people's needs. We doubt whether any of these recognitions can compare with the tribute that will be paid to him through the planting of the forest in Eretz Israel. From his boyhood he has given of himself and of his great oratorical talent to promote the cause of Zionism and Palestine. In this work the Jewish National Fund has occupied a most important place. One need but recall the historic scene at the Zionist Convention held at Providence, Rhode Island, in 1936, following the news of the Arab wanton destruction of Jewish National Fund trees in Palestine. It was Rabbi Levinthal's task to deliver the symbolic "memorial address" for the uprooted trees. Those who were witnesses to the scene are authority for the statement that Rabbi Levinthal delivered one of the

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

RECENTLY, at a Bar Mitzvah dinner at the Center, on a Sabbath after the service, I happened to be discussing the service with a gentleman who is not a usual attendant at the synagogue. He was a very intelligent and cultured man, and I was struck by an observation he made.

"You know," he said to me in all frankness, "this was a very interesting experience for me this morning. I never realized the true value of going to a service as I did today. I found it a spiritual relaxation!" Those words made a deep impression upon me. A *spiritual relaxation!* I doubt if the most ardent religionist could put the importance and the value of attendance at religious services into a happier phrase.

We all realize that our bodies need relaxation from the physical rigors to which they are put. We realize that our minds need relaxation from the constant worries that attack them. We do not realize that our spirits need relaxation as well. Mind and spirit can find their best relaxation under the influence of a Synagogue service.

THE LEVINTHAL FOREST

Continued from page 3

most stirring appeals ever heard from the platform of a Zionist Convention. It literally moved the delegates to tears and, there and then, more than 100,000 trees were pledged to replace the trees which the Arabs destroyed.

The certificate for the planting of the "Levinthal Forest" in Palestine will be presented to him at a public reception and meeting to be held at the Brooklyn Academy of Music on Monday evening, May 31st. It is most fitting that the name of Rabbi Levinthal shall be forever linked with the planting of trees in Palestine, and that the funds raised through this campaign shall be used to redeem the soil of Eretz Israel so that it will be available to the thousands of wanderers who will find refuge in our ancient homeland in the years to come.

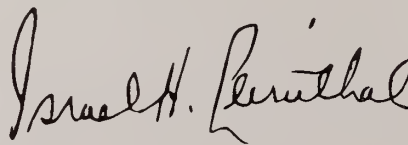
—ISIDOR FINE

The gentleman was not content with his simple phrase. He went on to describe his mental reactions, how refreshing it felt to be removed from the cares and worries of every-day business, how far away he felt from these anxieties, how good it was to be made to think, through the sermon, of finer ideals, of happier ways, even for the brief time that he sat in the Synagogue.

I give these impressions to the reader to ponder over. There is no need to elaborate upon them. We would all be happier people, even in these days of unhappiness, if we could free ourselves spiritually for at least a few hours a week. Our lives would be so much more meaningful if we could get into the habit of spending the Sabbath morning at Synagogue services, and allowing its influence to penetrate our lives. *Spiritual relaxation*—that is what we need—more so today in these trying times than ever before.

There are other reasons that should prompt a Jew to attend services in the Synagogue, but this reason is not the least of them, and is worthy of your serious consideration.

Try this recipe. Give yourself the spiritual relaxation that you—and all of us—sorely need!



THE TRUTH ABOUT THE "ABROGATION" OF THE CREMIEUX DECREE

By Carl Hartman

FRENCH legal experts in Washington have only just received the text of Gen. Henri Giraud's decree of March 14th, denying citizenship to Algerian Jews. As they had suspected from earlier reports, the edict is not only unconstitutional, but legally almost meaningless.

The Cremieux decree of 1870 automatically made French citizens of native Jews born in Algeria. On October 7, 1940, four days after the introduction of the first anti-Jewish laws in France, Marshall Petain promulgated a "law" depriving them of that citizenship.

This was unconstitutional for at least two reasons. First of all, Petain had no right to exercise legislative powers. Second, even if he had, French citizens, like American citizens, cannot be deprived of their rights without being proved guilty of some serious offense.

Petaín's "law" was thoroughgoing and fairly clear. Not only did it abrogate the Cremieux decree, but said specifically that native, or Algerian, Jews would no longer be considered French citizens, and specifically that their political rights would be the same as those of native Moslems. It also specified that these provisions applied to the beneficiaries of the Cremieux decree and to their descendants.

All these provisions were swept away by Gen. Giraud's main decree of March 14, declaring invalid all Vichy legislation. Simultaneously came Gen. Giraud's abrogation of the Cremieux decree. This is quite brief. All it says is:

"Art. 1 — The decree of Oct. 24, 1870 concerning the statute of native Jews of Algeria is abrogated.

"Art. 2 — Within three months, regulatory decisions will determine the conditions under which this ordinance is to be applied."

Gen. Giraud's decree remains as unconstitutional as Petain's. If Gen. Giraud has any legitimate power at all, it is that of a commander-in-chief under martial law. But a Frenchman's legal rights are carefully safe-guarded under martial law — the military cannot even search his house between sunset and dawn, much less make decisions affecting his citizenship.

So spokesmen for the Algerian Jews are not particularly worried. If democracy wins in France, as they are certain it will, any French court will inevitably restore their rights. Meanwhile, Gen. Giraud's anti-Jewish subordinates can keep them tied up in red tape, no matter how just his ordinances.

—Jewish Telegraphic Agency

TOGETHER with many other casualties, the worship of German Kultur will go down unwept and unmourned. For many years, particularly during the latter part of the nineteenth century, learned circles in Europe and America spoke with admiration, and even envy, of German attainments in scholarship and philosophy. By thousands Germany was held up as a land of intellectual light, a lantern of idealism and scholarship in a Philistine world.

Our colleges and universities were under strong German influence. In the institutions of higher learning scholarship spoke a language with a strong German accent. No candidate for academic preferment was considered ripe or competent enough unless he served an apprenticeship at some German university, and our student and professor exchanges encouraged the mystic cult of German superiority in all things intellectual.

Our theology was particularly foreign, as was also our Bible criticism. The Old as well as the New Testament were left to the tender mercies of Wellhausen, Kautsch, Stade, Duhm, Harnack, and the other gentlemen of the school of the so-called Higher Bible Criticism, or as the late Professor Solomon Schechter had humorously dubbed it, "Higher Anti-Semitism." The world stood by and applauded when impious hands were laid upon the Bible, when, like a decayed corpse, it was being vivisectioned, when the Semitic origin of civilization was questioned. Little did it realize that by so doing, the Judeo-Christian morality was being undermined and the way prepared for paganism. It was not so many years ago that the credo of the German theologians was, "Kaiser Wilhelm is our God and Julius Wellhausen and Houston Stewart Chamberlain His prophets." The slogan has since changed but the moral is the same.

What however is more surprising is that many Jewish scholars had naively joined in the popular myth of the German moral and intellectual superiority. The German cult found nowhere so many disciples as among the very people whose religious and cultural tradition it was seeking to destroy. They found it safer to walk over the bridge than to swim the flood. Little did they realize that by destroying the Bible, by tearing page after page from the Jew's old patent of

nobility, they were preparing the way for their destruction. Jewish scholars and theologians not only did not resent or defend themselves against the intellectual persecution of the German professors, but quoted their opinions, adopted their conclusions, copied their phrases, repeated their catch-words, not sparing even the taunts of Jewish tribalism and occidentalism. It was not until Professor Solomon Schechter had called attention to the new bondage to which Jews were selling themselves, that a more sobering view of the situation prevailed.

It was only during the past decade, since Hitler and Nazism came upon the scene, that the German claim to moral and intellectual superiority was seriously deflated, that it suddenly dawned upon a stupefied humanity that the idol it was worshipping was none other than the grim old Teutonic god, outwardly veneered but inwardly cruel, ruthless and lustful. No other power than demons could have led such an assault upon humanity and civilization as to make even Genghis Khan shudder in his grave.

If there was any truth in the German claim to moral and spiritual superiority, how does it happen that in less than ten years Germany should have become the principal center of hostility to intellectual life, that not one group or a party, but almost a whole people has sunk to such a low level of bestial depravity? Germany had prided herself on her love of books; education was wide-spread; authorship was rated high; the written or printed word was held sacred; it was a German, Gutenberg, who had invented the movable type. Yet, in a few short years, the atmosphere had so suddenly changed. The intellectual life was spurned, books were burned, scholarship was discredited, poets, writers and thinkers who did not speak the language of Hitler were scorned, persecuted, thrown into concentration camps, exiled, and even done to death.

Such changes do not come abruptly. A healthy-minded people with a strong proclivity for the moral and intellec-

The Story of a Barbaric Tradition Culminating in Hitler

By JACOB S. MINKIN

tual life does not overnight perpetrate such acts of barbarism as the Germans have been guilty of during the past few years. There is no parallel in history to such an abrupt transformation. Unless the seeds of moral decay and corruption were planted deep in the soul of the Germans from the very beginning, this sudden deviation from the path of angels to that of demons would be inexplicable.

The Church—both Catholic and Protestant—was shocked by things that happened. She was shocked by Europe suddenly turned into a slaughter house, by the Fatherland becoming a wild beast, by the horrifying crimes and indecencies committed in the name of the German people. The Church was not only shocked but possessed the moral rectitude to protest. She could not regard the things that were done in silence.

From the very beginning the Church realized and resisted the terrible implications of National Socialism with its atheistic doctrine as preached by Hitler and his fanatic followers. She resisted and made her resistance felt. She saw through the anti-spiritual nihilism of which the Nazi Party was created and fought it with all the weapons at her command. For the second time in almost two thousand years the Church had her martyrs. The concentration camps and torture dungeons of the Third Reich are filled with ministers and preachers of the Christian Gospel. Martin Niemöller and his fellow Christian idealists will figure in the books of Christian saints as surely as did the Christian martyrs who had suffered and died for their faith in the days of the Romans.

But where were the boasted leaders of German Kultur, the poets, the writers, the thinkers, the university professors, the men we had praised and coddled, the moral and spiritual trail-blazers who held up the lantern of learning? Where was their voice when books were burned, when men

who adorned ancient seats of learning were driven from their places, persecuted, exiled, hounded like wild beasts? Where was their protest when the very ideals they had paraded before the world were being mocked and perverted by a false and depraved doctrine? How many had the courage to lift a finger against the wrongs, injustices and brutalities committed against defenseless millions? A few fled the Fatherland, choosing exile, but the rest, the large body of German men of "light and learning," preferred to remain with the Nazis.

The truth of the matter is, German backsliding to primitivism is not as accidental or temporary as apologists for Germany would have us believe. It is inherent in the very life and spiritual make-up of the mass of the German people. Nature, says the Roman poet, will return even if driven out with a pitchfork. And during the past two thousand years, the nature of the Germans was heathen, pagan, primitive. Indeed, Christianity had no easy time in Germany; it was never accepted quite wholeheartedly. Underneath so-called Christian Germany is a pagan, pre-Christian stratum which had not been shaken off. Christianity was really never more than tolerated in the Fatherland, which had not wholly absorbed it. There were always those who resented and rebelled against its intrusion. In spite of two thousand years of propaganda, old Wotan remained master over the German mind. Christ was preached in the churches but Odin ruled the hearts of the congregants.

What social or political ideal there was in Germany was for destruction, rather than construction. The Germans had destroyed almost everything they laid their iron-gloved hands on. Their energies were dissipated in war and combat. Time and again they drenched the world with blood. They had a furious contempt for those who were not their equal in battle, and still more furious hatred for those they could not rape, rob and plunder. Hellenic culture was spread in the wake of Alexander's conquests; the Roman conception of law and order was carried by Caesar's legions; the social and political ideals of the world were affected by the Napoleonic wars, but what revolutionary, world-transforming ideals were carried in the knapsacks of the German soldiers?

It was not in any such atmosphere

as Germany provided that the creative arts could flourish, that humanism was possible, that a German counterpart of the Italian Renaissance with its almost fabulous wealth of pen, brush and mallet, could arise. For these things a people needs grace, poise and spiritual inwardness, qualities that were foreign to the German temperament. Because of his political immorality, and the sinister qualities of his character, Hitler is often spoken of as a modern Machiavelli. But the comparison is superficial; for whereas the Florentine was a statesman to stir the imagination, a political philosopher of extreme clearness, keenness and range of vision, his so-called German counterpart is only a conscienceless adventurer incapable of evoking any other feeling than moral shuddering.

The Germans pride themselves on their freedom. They had never been vanquished. No foreign conqueror had prevailed against them. Even the ancient Romans had to send their elite legions, their ablest generals, in order to subdue them. Their life, their traditions, their very physical characteristics, remained the same from the days of Caesar to this day.

But their freedom is freedom of the whip, the knout, the barracks; it is the freedom of slaves accustomed by long habit to obey. For centuries they

had been impressed with an ideal of authority based on power and might. There is perhaps no people on earth so unused to freedom, so little trained for freedom, as are the Germans. When they had brief spells of freedom, they quickly sought their way back to the yoke, like bats unable to stand the sight of the sun.

Who is the national idol in Germany? Not men like Kant or Goethe, but Frederick the Great — great by the German standard of greatness — a drill sergeant who spent a long life keeping his countrymen perpetually in the barracks. No wonder that he is the only man in Germany whom Hitler admires and worships — to the extent to which he is capable of worshipping any one besides himself. Frederick was the hero and ruination of Germany, her greatest soldier and most pitiless slave driver. Under him Germany became hated everywhere. He lied and cheated everyone who had the misfortune to do business with him. He was the prototype of Hitler in almost everything, including his physical incapacities. He was the first to create a secret police which resembled the Gestapo in every way. Like Hitler, he avenged on his countrymen and the world the humiliation and torture of an unhappy childhood and youth.

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STATE DEPARTMENT SAYS ALL GERMANS RESPONSIBLE FOR NAZISM

FOR those who still can't make up their mind whether to hold all Germans responsible for the annihilation of Jews in Europe, or only the Nazis, the sentiments of the State Department will, perhaps, serve as guidance. Department's attitude was clarified this week in no uncertain terms by Assistant Secretary of State A. A. Berle, who considers the position of the Jews in Nazi Europe to be "the greatest tragedy in modern history." Voicing the opinion of the State Department, Mr. Berle thinks that the time has passed when we can pretend that any small group of German rulers, or any single German party is solely responsible for the slaughter of the Jews. No group of rulers, no party, could have conceived, organized and carried out a program of general civilian slaughter without at least the tacit acquiescence of a large part of the German people, he feels. Had there been any general disapproval, any spontaneous revul-

sion of horror, any general practice of pity or kindness, such a program could not continue, Mr. Berle believes. He admits that there are, no doubt, Germans, and many of them, who do not approve, but they preferred the easier course of silence. He tells of accounts received of revolts by contingents of German soldiers against orders to act as slaughterers. He also knows of cases of civilians who have risked a good deal to befriend a few hunted Jews. But these, he says, have been the non-representative Germans, since their feelings and their voices found little echo among their countrymen. The Assistant Secretary of State therefore comes to the conclusion that their guilt must constitute one of the basic considerations in dealing with the German people as a whole in the hour of their final and conclusive defeat, and the so-called satellite states must share the responsibility, too.

—Boris Smolar, by J. T. A.

Resettlement in the Fourth Reich— Washington Heights

Homework for the Professor

By DR. ERNST WARSCHAUER

EVERY refugee has flashes of momentary uncertainty, when the equilibrium of his existence begins to totter, when he loses contact with reality and does not know whether his previous life was drawn from his imagination or whether his present life is a mirage bound to disappear into nothingness. However, as strange and inconceivable as our fate often appears to ourselves, there are connecting links between both parts of our life which convince us that they are not all dreams, but are real stages in the dark course of our life. The old existence is recalled when we here in the new world — encounter personalities who have played some interesting part in the last days of our past over there.

* * *

I am strolling along the wonderful promenade in Fort Tryon Park with the view of the Hudson in sight, when suddenly my eyes fall on a man who-like a lightning flash—reawakens within myself my whole past as a lawyer in Germany. The man was a physician, the medical expert of the court, where I used to practise as an attorney. He had been indeed the highest medical counselor of all courts in the province of Silesia. Being of Jewish descent—although baptised when born and completely alienated from Jewish matters—he had been dismissed and had left Germany. He had been fortunate enough to obtain a temporary appointment as a lecturer on juridical medicine at a New York University. We had had many bitter fights before the German tribunal, since he was all too much inclined — at least for my taste and that of my colleagues—to take the side of the public prosecutor and to affirm the intellectual responsibility of the defendant in spite of weighty evidence to the contrary. Well, in the pleasure of seeing each other again, and in the exchange of memories of the past, all former feuds were forgotten. No disputes any more; we were in full agreement that the Hudson scenery could compete with many similar points in Europe — the view from the hills near Dresden down onto the Elbe river winding its way through Sudeten from Bohemia into Germany, or the view from the hills of Godesberg down onto the Rhine valley, famous all over the world.

* * *

In 1931 I made an auto trip from

Silesia to the gulf of Naples and spent three weeks in Sorrento. I had put an advertisement in the papers offering a free seat in my car to a man ready to share in the driving all the way from Germany to south Italy and back, and a wealthy candy merchant secured for himself the pleasure of becoming acquainted with Italy in this way. He was a decent man, but we did not get along too well, for there were great differences between our personalities. I myself was a passionate lover of Italian art; he did not care for art but was fond of good food in elegant restaurants, light music and dancing. But as he was a sensible and sociable man, the trip was not a complete failure.

For many years I did not hear from this man, when — suddenly — here in New York, I came across his name. He is now the owner of a candy shop on Broadway. Both of us were greatly surprised and very pleased when a coincidence brought about our reunion.

* * *

The circumstances of learned refugees — especially former lawyers, writers, artists — in this country are, to put it mildly, not very bright. Their situation is aggravated by the fact that these people are often too old and not strong enough to work in a factory. Thus, such people are to be found eagerly hunting for some suitable home work. Such labor is not paid very well, but it can be done in the comparative quietness of the home. Music, lectures and other entertainment can be procured from the radio while working. Zipper cleaning offers to many refugees a makeshift for subsistence, though is a rather dirty occupation. Another home-work is folding containers for dehydrated soups. These are in great demand just now. The place where this clean and easy home-work is offered is always crowded with old and unemployed people from Europe. They either deliver boxes, each filled with a thousand neatly folded and labelled envelopes for soups,

or they are waiting for their pay and for new material to work on.

Standing among such a group one day, I suddenly heard a name which struck me as familiar. I remembered the old gentleman who was receiving his remuneration. I addressed him: "Are you the well-known editor of the Berlin Ullstein Press? The author of the famous language study series: Thousand Words English, Thousand Words Italian, Spanish and God knows what other language?"

"Of course, I am," he answered, "but now, you see, I am folding envelopes as you do."

I smiled and quoted the famous words from the beginning of Goethe's Faust, changing only the last line:

I've studied philosophy,
And jurisprudence, medicine,
And e'en, alas, theology;
Pursued them all with ardor keen:
And here, poor fool, I stand at last,
Folding papers in spite of my past!

He laughed heartily and said: "This is not so bad after all. We are working together, my wife and I, and we succeed in making both ends meet. Let sleeping dogs lie."

"I am surprised at your good humor," I remarked, "your son, whom I met in Rome in 1934, told me then that you had forgotten laughing completely since leaving Germany."

The old man smiled: "I have regained some of my equanimity. And as for my son, he is now an American soldier, having come over here long before ourselves."

We shook hands and decided to improve ourselves in the art of folding papers by exchanging our mutual experiences in the field.

Former and present life had touched again.

ANY full consideration of the situation of the Jews after the war inevitably involves a large number of controversies, but below the surface of controversy there are certain points of fact on which most people would probably agree. If only it be possible to achieve a general agreement also that there must be more than one solution, and that it is impossible to expect all Jews ever to think alike, then there is a real chance that all the facts of the situation may receive due consideration in planning the future.

In the old days before the war, when Gentiles spoke of the "contribution" that Jews made to society, and on the basis of which they should be accepted, many of my Jewish friends used naturally to ask: "Why is it the Jews must always *make a contribution* if they are to be accepted? Other peoples are accepted just because they exist, but we are asked to base our existence on our making a contribution." I think the war has finished this discrimination. It is quite true that people used to think that they could draw out of the common store of mankind without putting anything into it; but the war is changing that, and men realize that all nations, however great they may be, can only hope to survive by the contribution which they make not only to the common struggle, but to the common task of peace-making after the war. Moreover, we are realizing also that they all have needs for the consideration of which they will have to ask the sympathetic attention of their neighbors. The world of independent, self-seeking, sovereign states might come into existence again after the war for a brief and tragic period, but it holds out no prospect of a stable peace or a better world.

There is, then, no reason why Jews should consider themselves different from others in that they also, beneath the surface of their controversies, have to put forward both their needs and the contribution which they can make.

There are four primary Jewish needs today and tomorrow:

(1) In so far as their relations with Gentiles are concerned the urgent need is for a change of atmosphere. I believe that we may, without undue optimism, hope that the very fact that the age-old anti-Semitism of Europe has received such artificial stimulation and imaginary forms in Nazi propaganda may lead to a more complete

A Forecast of the Jewish Position in the Post-War World

By The REV. DEAN SMITH
(In the "English News Letter")

collapse of the anti-Semitic movement after the war than most expect. "Small showers last long, but sudden storms are short." In any case, it is certain, that no healthy solution is possible without a real change of atmosphere.

(2) I think it is true of Jews as of Christians that the spiritual vitality which has been born of the suffering of the past years will need new forms and organisms for its expression if much of it is not to be lost, and this presents an urgent problem to the religious leaders of both religions.

(3) The overpowering material need of the Jewish people is for homes in which they may feel secure. It is impossible today to say what number of homes may be needed, but this aspect of the Jewish question needs repetition in all political and economic discussions of the future.

(4) One of the most valuable Jewish activities before the war, of both national and international Jewish bodies, was the retraining of thousands of young Jews for more constructive livelihoods. This also is work which needs to go on as part of the general planning of any society.

These needs are constant beneath the surface of controversy. Orthodox and non-religious Jew, Zionist and non-Zionist, may propound different methods of meeting them, but if they propose solutions which ignore them they are bound to fail.

If Jewish needs are met, together with the needs of others, what in turn is the Jewish contribution—again a contribution to be made with that of other nations—to a more stable and creative order? Like all other contributions, those of the Jews are based on their traditions, their experiences, and their temperament.

(1) The long Rabbinic tradition has created a certain pattern in Jewish life which is shared by an immense majority of the members of the Jewish civilization, whether they are synagogue-goers or not. The tradition expresses itself in three ways of considerable value to the world. There is the instinctive sense among Jews that life is a unity, with no division

between the secular and the religious. There is the strong sense of social responsibility which is shown as much in the Jewish contribution to 19th-century Europe as in the upbuilding of the National Home. And thirdly there is the amazing — considering their experience in more than 1,000 years of history—and ineradicable optimism which Judaism has created.

(2) Jewish experience, in a world in which we hope that the edges of sovereignty and separatism will be taken off, could be of considerable value. The dispersion of the Jews has meant a wide area of contact and understanding of the lives and problems of different peoples. In more precise forms they have an unusual experience of the working of different financial and economic systems and an invaluable capacity for improvisation and innovation.

(3) In a world in which many things are bound to be new the Jewish spirit of adventure can be as valuable as, in a world which dislikes innovations, it has been found to create difficulties.

That the Jewish contribution should be expressed both in an upbuilding of purely Jewish life, and in a sharing in the general upbuilding of world society, is inherent in the past history of the Jews. But it no longer distinguishes them from other peoples. For to some extent the same dual contribution will be required of many nations. We have, for example, begun to understand that in the colonial experience of the European Empires each has something of value to its neighbors as well as something which it expresses only in terms of its own traditions.

It is a foolish piece of pessimism to consider the Jewish problem insoluble. There will always be among men those who have a dislike of the unlike, but if the post-war world finds an adequate solution of Jewish needs, and is willing to share in Jewish contributions, then it is not beyond the bound of possibility that even men living today may be able to write off anti-Semitism as an inexplicable aberration of their ancestors.

THE Jews of Iran have a long historical tradition, close and antique associations with that country; predominantly—and naturally—of an urban nature. So that, to find the huddling Jewish communities, one would survey the main cities of Iran — Teheran, Isfahan, Meshed, Naispur, Kerbala — names that have become famous in Iranian poetry and history and in the sacred rituals of the Shi'ite Moslems.

It is, as one might expect, a history streaked with persecution. The persecution of the Jews of Iran reached its climax during the reigns of the Abbas I and Abbas II — in Isfahan and Hamadan, Kashan and Shiraz, in Farahabad and Yezd. The early eighteenth century, too, under the Afghan dynasty, particularly under Mahommed Ushraf and Tahmas, was bloody and dolorous with Hebraic agonies. A Jewish Iranian poet — Babai ibn Loutaf — narrated in Hebrew verse the details of these tortures — the repeated threats of death, the lashings of victims, the fetters, the selling into slavery, the tying of stubborn Jews to camels. One such obstinate Rabbi — who would not yield to coaxings to be converted to Islam—replied: "I am not ashamed of my religion."

But, laments the poet, "Israel is a helpless sheep that, in fear of the wolf, cannot defend itself."

Culturally, Iranian Jewry reaches back into Biblical times. Many of these Jews are descendants of the lost tribes; others are direct descendants of Babylonian captives. In Susa and Ecbatana — ancient Iranian capitals — Jews resided in Achaemenian days, enjoying extraordinary privileges, the benevolent confidence of reigning monarchs. Recently discovered papyri indicate that Cambyses exempted the Jews from destructive measures. There were, however, periods of gloom. "The people of the land," cries Ezra, "harassed the Jews, hiring counselors against them, to frustrate their purpose (of restoring the Temple) all the days of Cyrus, even until the reign of Darius." During all these centuries there was intimate reaction between Hebraic and Iranian religion and modes of thought. There were borrowings one from the other — ritual, adaptations of ceremonials, assimilative tendencies. The Books of Nehemiah, Daniel and Esther are full of evidences of such reciprocal influences.

In recent days influences from other

THE JEWS OF IRAN

By HARRY E. WEDECK

countries are apparent. About 1937 Jews were expelled from Afghanistan because of violent Nazi propaganda. One of the Hitler claims was that the city of Balkh was the Historical Home of the Aryan Race. The exiled Afghan Jews — who traded in lambskins — settled mainly in the city of Meshed.

The intellectual heritage of the Iranian Jews — largely oral or in such manuscript form as to be accessible only to the initiated—consists of Biblical matter, Talmudic commentaries, collections of charms and spells, folklore and Kabbala, medical treatises (the Jews of Afghanistan, until recent years, sent their sons to Iran to study medicine), gammara, poems, liturgies, dictionaries, proverbs.

The largest Jewish community is in Teheran. In the late eighteenth century this city became the capital of the Kajar dynasty. The number of Jews then residing in the city was negligible. Now, out of an estimated population of some 400,000, about 10,000 are Jewish. It is, however, a comparatively recent colony, lacking those spacious and remote traditions associated usually with Oriental Jewry. The Jews live in their own quarters, the houses having uniformly narrow entrances. There are several synagogues and two schools, one founded by the Jewish Alliance in 1898; the other by the London Jewish Society.

Teheran contains numerous Jews from Baghdad, Marranos from Meshed—called Jedid-ay-Islam, Ashkenazi Jews who migrated from Russia, French Jews who came in the latter decades of the nineteenth century, and more recently German refugees.

There is little formal religious spirit, even in the Ezra synagogue. Jewish beggars solicit alms at the doors. On the other hand, the Hebraic spirit is strong. The Kabala in particular is held in awesome esteem. In the homes, carpets have Hebrew designs—even texts—interwoven.

Teheran Jews are for the most part small traders, dealing in antiques and textiles. In Tulip Street a number of the rug dealers are Jewish. Some act as guides to travelers. Some are itinerant pedlars, carrying their bundles of wares on their backs or by mule, scouring the countryside for weeks on

end. Or, in the bazaars, selling pistachios and almonds and sherbets, in the midst of din of camel drivers, water carriers, porters and troops, and, as a leitmotif, the everlasting wail of the mezzin calling all Islam to prayer.

In the city of Hamadan, which fell to Arab domination in the seventh century A.D., there have been Jews since the captivity. A domed mausoleum, in the center of the city and near a mosque, is reputed to contain the tombs of Mordecai and of Esther. Pilgrimages are made to the mausoleum by all pious Iranian Jews. The tombs are rebuilt ones, the original vaults having been destroyed by the hordes of Tamerlane. Whether authentic or not, those tombs mark Hamadan as an extremely ancient Jewish colony. There are rabbis here with a thaumaturgic reputation. Formerly it was a center of scholars and medical men, but stonings and persecutions blasted Jewish hopes.

The oldest Jewish colony is in Isfahan, which existed in pre-Christian times. It is a large, flourishing community. Traditions are still kept alive. The Isfahani Jews, for instance, make annual visits to the shrine of Sarah on Fast Days. Here the Jews are highly Iranian in their ways. They bake their huge pancake-like flaps of bread on pebbles—the bread being thus called *nan sangak*, pebble-baked bread. Chicken is a popular dish. *Maast*—fermented milk—like *yougourt*, is a staple drink. There is a special bazaar—organized by the Alliance Israelite—devoted to Jewish craftsmen, printers, die-cutters, and the like.

Smaller towns as well have their Jewish quotas—Mazanderan and Gilan, where the houses are, strangely, of wood with thatched roofs. In Yezd Jewish children are taught together with disparate religious groups. Once the Zoroastrians—the Fire-Worshippers—ordered by the Shi'ites to wear saffron garments as a discriminating symbol—joined with their mentors in persecuting the Jews. Now all work together in at least open concord. Bahais, Shi'ites, Moslems, Jews Zoroastrians. There is a legend that sug-

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Daniel Persky is a noted Hebrew writer and columnist on "Hadoar." The following is from his book, "Matamim L'Chang," written about ten years ago.

IN the middle of my last Lag B'Omer in Tel-Aviv I was urged by my friends and acquaintances to visit the Community House roof. "You'll see something there that you'll never forget," they said.

I kept these urgings in mind. I set forth for the corner of Jayneh Street and Rothschild Avenue. There stood a two-storied house with a sign announcing: "Community House of the Jews of Jaffa and Tel-Aviv." I went upstairs, and with every step I mounted I found myself closer to a confusion of shouts and yells, sprinkled with a few merry outbursts.

I was bewildered by the noise. Then I looked around me and saw in the center of the floor stood a *permanent* wedding canopy.

The explanation was this: On each Lag B'Omer, on this roof, one *whole-sale wedding* was held. The beadle told me that at least a hundred ceremonies were performed en masse — one night after another. And the vice-beadle, a sharp and energetic Yemenite, chimed in as quickly as you can bat an eyelash: "Two hundred, two hundred in one day — may God save us! Thank heaven that Lag B'Omer comes only once a year."

Let the sensitive artist spend his energies trying to describe the tumult and the pandemonium that were there. The marriage performer worked incessantly; he kept sanctifying couple after couple without a stop, like a fast, efficient machine. The broken wine glasses were piled high. The beadle kept pushing forward the groom and the bride and the in-laws, telling them to hurry away from the *chupah* and make way for another couple impatiently waiting.

The pushing and jostling were terrible. At times, in-laws joined the wrong couple. They had already trotted around three times, when they suddenly caught the eye of the groom or the bride — and ran from the canopy as fast as they could.

Once a groom accidentally took unto him a bride of another. He had already proclaimed in a clear and sweet voice: "And, thus, you are holy unto me with this ring, as in the law of Moses and Israel." He had already put the wedding ring on her finger —

LAG B'OMER MASS WEDDINGS

By DANIEL PERSKY

but the ring didn't, couldn't and never would fit! Then the mistake was seen, and, the danger was avoided. . .

About the *kibbud*, the refreshments, that each family brings, well, it's just unspeakable. Not the least sign of order. The idea of "mine is mine and yours is yours" simply evaporates into thin air. Who can be careful enough to drink *davka* his relatives' wine or to eat *davka* his family's cakes and sweets?

Results were not always successful: you can picture for yourself some of our Jews — from Germany or America — eating, for example, some of the food that was prepared by Afghan or Caucasian Jews. . . Why, some could feel their stomachs doing somersaults!

Here I had an opportunity to see for myself a collection of *Galuth* specimens in miniature. Not only did Ashkenazic, Sephardic, and Yemenite Jews gather here for their nuptials, but also all sorts of strange tribes of Israel from Morocco, Afghanistan, Turkistan, and Bokhara. Each family has its own type of clothing as well as its individual and fascinating ceremonies.

I took a good look at one of the co-

ners on the roof. Eight Jews, sitting barefoot in Indian fashion, wearing colorful dresses and decorated with coins and ornaments of glass, sat crowded in the corner. They spoke in a language that was foreign to me, in quick gossip-like monosyllables. From time to time they cracked poppy seeds and hummed archaic melodies. I wanted to know who the two "lucky ones" were, and I was shown a dark-skinned couple — dark till their very teeth. I asked them in Hebrew: "*Chasan-Calah?*" The groom showed me a ring, the bride pointed to the wine glass awaiting its destruction, and they both repeated: "Praised be the Lord! Praised be the Lord!"

On the morrow, I was told that squabbles and fights had broken out till some neutrals had interfered between the joyful opponents. Some impatient in-laws had begun pushing their groom around, telling him to rush because they had to get to their businesses. . . Some refreshments had been spread on the table, when lo and behold, they suddenly disappeared. And so it went.

—Translated by David Mordecai

CAPTAIN SCHREIBER AND SERGEANT STEINBERG DISTINGUISH THEMSELVES

RADIO listeners in Monroe, Louisiana, heard an eye-witness account of how the Japs started things in the Philippines when Capt. Harry Schreiber, described in W. L. White's book, "Queens Die Proudly" as "the best navigator in the marines," was interviewed recently over the station. The captain who holds the Purple Heart decoration for wounds received in action during a Pacific bombing mission, is back in the United States, heading the operation training section of the advanced Navigation School at Selman Field, La.

He told the radio audience of his departure from Clark Field, P. I., in a B-17D two days after the Japs landed, of his flight by air over Legaspi several days after that, and of travel through the Philippines after his plane was shot down in Luzon.

While Captain Schreiber was trying to get back to his base, he paused in his travels to serve as a battalion com-

mander in the Field Artillery for a while. Later on he was flown to Australia, where he was assigned as navigator to the "Swoose," the record-breaking flying fortress which carried Gen. George H. Brett and Major General Ralph Roget all over the South-West Pacific.

Last August the captain landed in San Francisco, and called his fiancée, Miss Rae Steinberg, in Shreveport, La., where she had been waiting for him more than a year. They were married the same week at Shreveport air field, and Harry settled down soon afterwards to the comparatively quiet job of teaching other navigators what he learned so painfully under fire.

★ ★ ★

Sergeant Charles Steinberg of the Bronx, N. Y., was one of the first Americans to see action in Tunisia. He led a squad of 12 American soldiers who put an entire enemy flame

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DEATH found Masliansky dignified and honored in Old Age. He was reconciled with that status and spent his last years in sheltered peace. From time to time, unable to resist the temptation, he would return to the Stage, but he got to be afraid of what he might do and say there. It was pathetic to see the Grand Old Man watching his step, hesitant in speech, feeling for the right word and worried because he could not always find it. Finally, he raised the White Flag and was seen no more by the great public that loved him. In his home, old friends came to see him; he was warmed by the affection of his children and grandchildren. He read the Yiddish newspapers; weather and health permitting, he went to his schul. He wept when he heard of the tragedies of Jewish life in recent years. He wanted to raise his voice to console his people; he wanted to blast the enemy with blistering speech. But he could not risk the excitement. Toward the end, it is said, he had one complaint — he was living too long; and that was not so good.

* * *

The story of his life begins in Russia with the rise of the movement to settle in Palestine and, simultaneously, the great migration to the United States away from Palestine. He was a young man when the May Laws of 1880 fell upon the Jews in Russia, when the Hibbath Zion blossomed, when the Bluists went out to found the first Zionist settlement. He saw thousands packing their belongings and crossing the great ocean to find new homes in godless America. He became a teacher and made his first talk in 1881 in the Beth-Midrash of Pinsk. He was a fresh, young voice, daring and unconventional. It was soon discovered by the leaders of the Chovevei Zionist movement that he had a way of speaking which could command wide attention. So he began to address Zionist circles and was sent into the provinces of Russia to stimulate interest in Palestine and Zionism. He was always at home in the synagogue; he had a natural piety, but his ideas and methods could not be confined within the limitations of the synagogue. He never liked to be called a Maggid; but he was not free from some of the mannerisms of the Maggid. He had his own style of speaking, which clung to him all the days of his life. He broke the conventions of Maggidic preaching. He had

interludes of description and anecdote; he drew easily upon the Midrash and the Bible; he even had his own chant for many years. But there was also something worldly in his approach to the subjects of his discourses. He had to have a broader platform. He needed space for movement. He rejected the old forms. He wanted to be free, while speaking, even of the restraints piety and synagogue conventions might impose upon him. As a preacher, he was also an agitator and a propagandist.

* * *

I remember hearing Masliansky over forty years ago in Rochester. He came to the schul, which was the schul my father and mother were part of. I cannot remember when I became a Zionist. It must have been so with me always, for I had an instinct for Jewish books in which Jewish identity, Jewish character, Jewish tragedies and hopes, and the incongruities of Jewish life were dealt with. These disturbed me greatly. The Hebrew print of Yiddish newspapers fascinated me and provoked curiosity. My father had a large Hebrew library which circulated among the Maskilim. His conversation brought to life the novels of Smolenskin and Mapu and what he read in the current Hebrew and Yiddish newspapers. I lived in two worlds. Side by side with books of English and American literature were these books that brought into my life bearded alien Jews, redolent of memories of a distant past.

In spite of all this, Masliansky had the fanciful idea that he had made a Zionist of me. As one would say, it was I who made a man of you. It would be hard to prove that, but there was truth in his claim in a deeper sense. I remember how he looked, how he talked, and what he said in the synagogue that Sabbath afternoon. He was so thoroughly alive as a speaker. He raked his audience fore and aft with invective, sarcasm, lamentation, sentiment, and with appeals to faith and loyalty. He drew pictures in vivid

A Remarkable Portrait of A Beloved Character

MASLIANSKY, THE SPEAKER

By LOUIS LIPSKY

words of what had been in the old country, what was to become of us here, what was to be in the Jewish future. He spoke of Golus and Zion, of wandering and return. He alternated from comedy to tragedy, varying his tone, the tempo of his sentences, and in the interludes rested in a soothing chant. I have never forgotten the exciting experience. Time has blurred the details of what Masliansky said that day, but nothing in later years changed the pattern of that picture of a great and moving speaker, nor of that feeling he communicated of having established contact through him with an endless Jewish tradition.

* * *

Thousands who left Russia brought the fame of Masliansky to the United States. That was the time when imported goods were greatly relished in our community. When he left Pinsk, he travelled through Europe and went to London. He received the acclaim of that poor Jewish community, but its poverty and its climate distressed him and made him unwilling to remain there. He had started out with a longing for free America and could not rest until he had found his home in the land Columbus discovered. When once he rested his feet on American soil, he became its most loyal patriot and most extravagant panegyrist. He never had any difficulty in painting a picture of Zion that brought back animated memories of regal pomp and majesty; he could tell stories of the past with quaint charm and intimacy; but he never had words enough adequately to describe what a blessing America was to the Jews. He had the naivete of a peasant in this respect; and his wonder never ceased. He used to contrast the furtive meetings in Russian cities, the dread of visitations by the police, the censorship of speech and press, with the freedom of movement, of speech and press here in the United States. He might be speaking

of Golus in a spiritual sense, so far as we in America were concerned, but there was not a trace here of the dreadfulness of the Golus in Russia. Every thing that was spread out before his eyes in glorious America was a gift from God and he was genuinely grateful for it. He overlooked all the blemishes in our democracy. He chanted praises for his heroes, Jefferson, Lincoln, and Theodore Roosevelt. He appreciated American democracy with Walt Whitman's exuberance and fervor. Nothing, ever, shook this faith.

* * *

Soon after his arrival, he made a tour of many of our large cities, was the guest of many congregations, received the adoration of many groups he had known in Russia, and set up his platform in the Educational Alliance, where arrangements were made for him to speak on Friday nights. At that time, the Jews of the older migration—the so-called *Ichudim*—believed that the immigrant Jews should be made to accelerate their adjustment to the American way of life. They were afraid that assimilation was not going on fast enough, that the uncouthness of alien methods and dress and speech—the abnormality and congestion of the East Side — was not good for public relations with the *Goyim*. They hit upon the quaint idea of having Masliansky—of all men—use his talents to inspire the aliens with a proper understanding of what America expected of them. Masliansky was asked to serve as the interpreter of Americanism to the Jews of the East Side. They builded better than they knew. He accepted the commission, for he believed in having Jews build their lives here on an authentic American foundation. His platform in the Alliance became a weekly forum for the review of all things that passed through the minds and souls of Jews in the great community. He fought against the radicalism of the day that scorned and derided the Jewish tradition. His was the one noble and dignified voice that protested against the vulgarities of godlessness, and crude violation of tradition. A whole generation of Jews, who received their spiritual and intellectual sustenance through Yiddish, found in him a source of continuing delight, instruction and inspiration. Hundreds of them came week after week, never satiated, never bored, but always glad to hear Masliansky speak his word

again. His pulpit in the Alliance was not intended for Zionist propaganda. But it served as the best Zionist pulpit in the United States, to the chagrin of those who had elevated Masliansky to this position. Masliansky became a Jewish institution all by himself, like the Yiddish press or the Yiddish theatre.

* * *

It was in the Zionist movement, however, that he found his freedom. Many Jews who had come here during that period remembered the old country, its customs and traditions, but their memories were being obliterated by the softening influence of the new world. The new life distracted and misled them. They followed the new lights. They were prepared to discard the old gods and to accept the shoddy ideals of a hurried, superficial life. It was Masliansky's passion to make these memories live again. He did not want Jews to throw themselves into the Melting Pot without reservations. He wanted them to retain the virtues and qualities that were the Jewish contribution to modern civilization. He liked to think of Jews living in a free land, not imitators but creators. He reminded them of Zion, of the prophets, of Jewish law, of Jewish legend, and he attuned them to the vision of a new Zion and a new freedom. He made them conscious of the ties that bound them to the millions who were living under the oppression of Europe—not to forget, but to remember. He appealed to them to think of Zion and to strive for Jewish freedom. Masliansky was the symbol of all the implications of Hibbath Zion, its sentiment, its vision, as well as its hesitating practicality. He lifted Jews out of the slums of the East Side and made them see the new Jerusalem Jews were rebuilding in verification of the ancient prophecies.

* * *

For years and years—four decades—at propaganda meetings, at dinners, and at anniversaries, at Zionist conventions and conferences, at protest meetings of all kinds, Masliansky gave the light of his presence, his spirit, his remarkable artistry in oratory. He was an artist in a real sense. He improvised his thought, and the pictures he used to illuminate it were drawn from an inexhaustible fountain of knowledge and experience. His affection for his people was never tarnished by doubt of their quality, he never lost faith in Jewish destiny. His name, his voice and gestures — the stories

Masliansky had used, the epigrams Masliansky had made — became a colorful feature of American-Jewish life. He was heard on every occasion of crisis and commemoration. He led in the Kishinev protest, that first American-Jewish manifestation of protest. He participated in the Kehillah movement and the organization of the American Jewish Congress. He was always the favorite eulogist at the annual meetings of the Hebrew Immigrant Aid Society and the Hebrew Free Loan, for whom he had a special affection. Time and time again, he went out on long, fatiguing trips for Zionist propaganda and Palestine fund-raising. He was one of the celebrants in the glorification of the Balfour Declaration and of the San Remo decision, and joined in all the protests against the violations of the Covenant England had made with the Jewish people. He led in the mourning, and he led in the rejoicing of his people in America over a period of forty years.

* * *

Zionism was not born in America. It was brought here. The seeds of Zionism were transplanted to the freedom of America from the lands of persecution. These seeds were hidden in the baggage of many an alien, who had forgotten to throw them into the sea. The remembered voice, the printed word, the ceremony in the synagogue, the song and the prayer, brought Zionism to life in our midst. Herzl and Nordau, Achad Haam and Pinsker, had many a disciple here whom they never knew, but whose spirit and mind and faith were sustained by their inspiring words. Many of these creators of Zionist spirit came to us in person and fructified the seeds that were sleeping in our consciousness. Their names are registered in the Zionist history of three continents, Palestine, Europe and the United States. Among these are the names of Nahum Sokolow, Menachem Ussishkin, Vladimir Jabotinsky. They were with us and of us for a time. Heading the group were Schmarya Levin and Nachman Bialik—Levin who spent years among us, enriched our lives, gave Zionism three-dimensional proportions, and turned a sleeping idea into a ball of glowing fire; Bialik who came later and not so often, but whose personality glowed in our hearts long after he was called away from us.

Masliansky belonged in that gallery of masters. He too was more than

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"THE WORLD OF SHOLOM ALEICHEM"

AND OTHER NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

MAURICE Samuel, who has made so many and such notable contributions to English literature in the past years, has now written another volume, "The World of Sholom Aleichem" (published by Alfred Knopf), which will undoubtedly add to his deserved fame.

There are few writers in the Yiddish language who have won such a hold upon readers of Yiddish literature as has Sholom Aleichem. He is known as the Yiddish Mark Twain, but that designation does not do him full justice. He is a superb humorist, but his humor is filled with homely philosophy. Samuel is correct when in speaking of Sholom Aleichem, he says: "It is hard to think of him as a 'writer.' He was the common people in utterance." Through Sholom Aleichem spoke *Every Jew*—the rich, the poor, the learned, the ignorant, the city worker, the village dweller. But it was the poor, the humble, the plain Jew whom Sholom Aleichem seemed to love most and to express most effectively. And while he often describes the life in the big city, "it is in the little places, the Jewish townlets and villages which were the strongholds of the old Jewish ways, the isolated, mediaeval, Yiddish-speaking communities, that his heart remains; this is, in the restricted sense, Sholom Aleichem's world." He did not just describe the life of the poor Jew, — he did much more. He showed how the poor Jew could find meaning and worthwhileness in life, even though steeped in poverty. It was as if he were telling the rich: "You think the world is yours because you have the money. I'll show you what we can do with poverty."

Sholom Aleichem portrayed the Jew as he was, with his unconquerable optimism, his undying faith, his helplessness, and above all, his gaiety and his love of life. His gaiety, however, is not the ordinary type—"not instinctive, but reflective." As Samuel so well put it: "Not what happens to Tevyeh is funny, but how he takes it."

One would imagine that in order fully to appreciate Sholom Aleichem one must read him in the original. Maurice Samuel, however, has achieved

the impossible. He has caught the spirit of Sholom Aleichem, so that the reader gets almost the same joy in reading his descriptions as one would in reading the original Yiddish. This is Samuel's great achievement. Sholom Aleichem found in him a reflection of his own spirit. In reading Samuel's interpretation of the world Sholom Aleichem, you do not feel that you are reading a translation; you have the feeling that you are at all times in close proximity to Sholom Aleichem himself. Samuel has the unique gift of putting into beautiful English the most striking and pithy Yiddish expressions, yet retaining all those Yiddish expressions imply.

Samuel has not merely made a translation of some of Sholom Aleichem's stories. His book is much more than that. It adds Samuel's own brilliant analyses, portraits, and observations of that life of our grandfathers in the Kasrielevsky's and Ychupetzkes of the old world. The book is a summary of that world and that life, "a sort of pilgrimage," through the world of our grandfathers, illustrated with scenes and events as portrayed by Sholom Aleichem.

And Samuel performs his tasks with consummate skill. His description—retaining of course, the humor of Sholom Aleichem — of how Tevyeh welcomes and observes the Sabbath gives the reader a clearer insight into the role that the Sabbath played in Jewish life than do a dozen textbooks on religion. He shows above all, the secret of the Jew's strength in the life of hardship and adversity that was his. The Jew not only survived, but flourished. "Simply as a demonstration of character in adversity, that civilization should not be forgotten."

Maurice Samuel is deserving not only of congratulations for a splendid literary achievement, but also of our gratitude for having brought to life the world of Russian Jewry of two and three generations ago. To quote Samuel once again: "The study of history will never become obsolete, and a knowledge of one's grandfathers is an excellent introduction to history.

Especially these grandfathers; they were a remarkable lot."

No reviewer can do justice to such a work. One must read it in its entirety to get its full joy and beauty. And this reviewer earnestly hopes that there will be many who will derive that joy.

ROME AND JERUSALEM. By Moss Hess. Translated from the German by Meyer Waxman. Bloch Publishing Company.

THIS is a second and revised edition of the famous Zionist classic by one of the great moulders of Zionist thought and philosophy, Moses Hess. Professor Waxman has succeeded in producing an excellent English translation, retaining the vital thought in every sentence and at the same time making the text enjoyable reading. This is a book that should be on the "must" list of every thoughtful Zionist—indeed of every thinking Jew—who looks upon Zionism not only as a philanthropic movement to aid refugees, but as a philosophy of Jewish life.

OVERCOMING ANTI-SEMITISM. By Solomon A. Fineberg. Harper & Brothers.

This is a popular study of the social disease known as anti-Semitism by one who has specialized in the work of combating this evil. It offers many valuable suggestions as to what those who are concerned with the health of our democracy can do to check this infection. The author is correct when he says: "Anti-Semitism is not something which comes only as a flood, or which can be averted by setting up a single dyke." He discusses the fallacies that still blind many in their approach to the problem, and offers a number of worthwhile practical suggestions. The author does not go into a scholarly analysis of the fundamental reason of the Jew's precarious status, nor does he attempt to offer the radical cure of the whole Jewish problem. As a practical compendium for those engaged in

the work of fighting anti-Semitism, the book will serve to clarify many of the problems that face us.

CRUMBS AND CHARACTER.
By Rabbi Leo Jung. *The Day and Night Press.*

Dr. Jung, the Rabbi of the New York Jewish Center, offers in this volume an interesting collection of sermons, essays and addresses. All of them are animated with a spirit of piety, and radiate devotion to the ideals of a saintly Jewish Life. The essays discuss popular themes which should be of interest to all readers. The addresses, too, cover a wide range and deal with vital problems of our day. His sermons plead for a stronger attachment to what he terms "Torah-true Judaism,"—to all rituals, ceremonies and traditions, as well as to the high ethical demands of our faith. The book is written in a fine, lucid style, and wins the heart of the reader by the sincerity and fervor of its message.

HA-CHEDER B'CHAYE AMENU (*The Jewish Primary School*).
By Zevi Scharfstein. *Shilo Publishing House.*

Professor Scharfstein, who is Professor of Education at the Teachers' Institute of the Jewish Theological Seminary, has again enriched the field of Jewish education with a notable contribution. In this volume, beautifully printed and illustrated, the author gives us an historical study of the *cheder*, the Jewish primary school, the institution that has had such a tremendous influence on Jewish life throughout the ages. He starts from the very earliest times, and traces the role of the teacher and school in all their development, in all the periods of Jewish life. There is no aspect and no feature of this subject that is not discussed. It is in truth a history of Jewish elementary education. While showing much research and giving evidence of wide scholarship, the book is written in a popular style, so that the reader is held enchanted from cover to cover. The book is written in such classic, perfect Hebrew, in a style that is so charming in its simplicity, that it is a joy to read it.

THE SOURCES OF COURAGE.
War Time Sermons. By Rabbi Joseph H. Lookstein. *Bloch Publishing Company.*

This is a neatly printed pamphlet,

containing six sermons, preached by the Rabbi of Kehilath Israel Congregation in Manhattan. They were delivered by him over the radio, five on the "Message of Israel" hour, and the sixth on Mutual's Radio Chapel. Rabbi Lookstein has wisely chosen "Courage" for his main theme, desiring to strengthen the morale of the American

people in these trying days. He makes good use of Rabbinic homilies, and his words must have left a deep impression upon the many listeners, Christian as well as Jew. He has done well in putting them in printed form, so that many who have not heard them may have the benefit of their worthwhile message.

JABOTINSKY'S "THE WAR and the JEW"

Reviewed By DR. E. N. RABINOWITZ

VLADIMIR Jabotinsky is known to most of us as a man of action, as an agitator and a leader. His role as an ideologist is known only to those acquainted with his literary productions. It is for this reason that his posthumously published work, "The War and the Jew," is revealing. With splendid literary mastery, he unfolds to his readers a plan to transfer the millions of homeless Jews from their miserable existence in the Galut to the land of their fathers.

His analysis of conditions in the ghettos of Eastern Europe before the war is unsurpassable,

Many books have been written on Anti-Semitism. There are books that treat the subject realistically but without offering a cure. Others do attempt to offer solutions. Jabotinsky's analysis of anti-Semitism is quite simple. There is the anti-Semitism of Germany. Germany is the birth-place and the home of systematized Jew-hatred. The average German was a Jew-hater long before Hitler came into power. It was chiefly through propagandization of anti-Semitism as a political issue that Hitler won the masses of the German people. In Poland, on the other hand, there was no mass hatred of the Jew. In the mediaeval ages the Jew found a haven in Poland when he was expelled from other lands, and until recently the Jew occupied a certain position in that country. He was the merchant and the middleman and the artisan. His place in society was between peasant and gentry. Conditions changed however, with the introduction of industrialism; then followed a movement of the peasant to the cities to seek a better wage and improved standard of living. As the process of urbanization continued competition between the Jewish and Gentile workers developed and continued to increase. Ten percent of the population of Po-

land was Jewish—too large a proportion, thought the political leaders of a country where poverty prevailed and where the chances for an equitable division of the profits of labor were meagre. The solution offered to the Jew was emigration. The same conditions prevailed in the Baltic States. Jabotinsky designates this form of anti-Semitism, the "Anti-Semitism of Things."

What remedy may be offered? Jabotinsky takes up the question of the refugee, brought to a climax with the growing domination of Germany. Anti-Semitism became a policy of Government. The Jew had to be destroyed, politically, socially, economically and eventually physically. Then came the Evian plan for the solution of the refugee problem, at first suggested by President Roosevelt. Those in charge of the plan were well-meaning, but the response was poor. The attempt frittered down to a mere nothingness. One result was to demonstrate that the Jew is definitely not wanted. All the havens of refuge offered to the Jew were undesirable spots where a European could not settle because of conditions of soil or climate, or because of the paucity of opportunities. A thorough discussion and review of all the projected settlements is presented by the author.

What, then, can be done to ameliorate the misery and homelessness of the European Jew? Colonization is not a solution. It would only tend to create another form of ghetto. The solution is the creation of a Jewish State where the Jew could govern himself and cease to be an alien and a stranger. Where can this be accomplished? After pointing out the defects of the propositions offered for the settlement of the Jews in various parts of the world he concludes that only Palestine, the entire

Continued on page 21

THE NEWS OF THE MONTH

By LESTER LYONS

THE few remaining Jews in the Warsaw ghetto have taken up arms against the German extermination squads seeking to lead them to execution centers. Groups of Jewish insurgents stormed a prison and released scores of political prisoners. In various battles which ensued the Germans were obliged to use artillery, tanks, and bombers against the Jews. In uprisings the Jews used axes and spades and other common implements for weapons. They have succeeded in killing a number of police chiefs in charge of the deportation of Jews. The Jews have been assisted by members of the Polish underground army who have supplied them with weapons. Hundreds of Jews being led to execution were freed when the party was held up and the Nazi guards killed by the patriots.

The Polish Premier, Gen. Sikorski, in a radio broadcast to the people of Poland, has expressed admiration for the resistance offered to the Nazis by Jews in the Warsaw ghetto. He called upon every Pole in occupied territory to support the suffering Jews.

Local Nazi authorities have been ordered to annihilate the Jews in Germany and the Nazi-occupied countries. Dr. Paul Goebbels, the infamous Minister of Propaganda, in announcing this fact, stated that "Germany must destroy the Jews and there can be no mercy." He also said that "the extinction of the Jewish race is of historic importance," and that "The day will come when Jews all over the world will receive the same punishment which the Jews in Germany are now undergoing."

In order to arouse anti-Jewish feeling among the inhabitants of Holland, the Nazis in Amsterdam are forcing former Jewish government officials to sign orders oppressing the Dutch. Although the Jews in that country are being liquidated as quickly as possible, the Nazis have been keeping these Jewish officials in their posts for this purpose. Over 300,000 Jews in Amsterdam, comprising one-half of the Jewish population, have been deported by the Nazis. The remaining Jews will be required to submit to forced labor.

All Jewish clothing establishments in Holland have been taken over the Germans.

The Nazi occupation authorities in France have deported 3,000 French Jews to Germany for forced labor. The deportees included Jews who were prisoners in a concentration camp as well as a large number seized at random from the streets. French police who have been compelled to arrest the Jews are said to have wept as the trains containing the victims departed.

Leading papers here, commenting on the Bermuda Conference, have urged that the United States permit more Jewish refugees to enter this country. It is pointed out that the immigration quotas have not been filled for several years. They state that compassion alone is insufficient to aid the Jews and that practical steps be taken on their behalf. They contend also that one of the things for which the United Nations are fighting is the rescue of victims of Hitlerism.

MIZRACHI GREETINGS TO HITLER

A bomber has been presented to the United States Marines by the Mizrachi women of America. The presentation was made at a celebration marking the end of a campaign by the Mizrachi Women's Organization for \$300,000 to aid child refugees in Palestine.

Ten prominent leaders in Britain have strongly urged the opening of Palestine to Jewish immigration and the establishment of a Jewish State there. These views were expressed in messages sent to the United Palestine Appeal. In scoring the restrictions of the British government on Jewish entry into Palestine, which he said "have played into the hands of Hitler and the terrorists," and which are "the last shreds of the policy of appeasement which brought the United Nations to the verge of disaster," Lord Davies declared that Palestine must be imme-

diately opened to Jewish immigrants and refugees from all parts of the world. Viscount Cecil declared that "the establishment of a Jewish State in Palestine is a new and effective settlement of the Jewish question." A former Chief Secretary of the Palestine Government, Sir Wyndham

NAZIS NOW ROB THE DEAD

All copper and bronze statues in Jewish cemeteries in Vienna have been removed by the Nazi authorities. They have also removed all the lead and iron from the tombs.

Deedes, stated that "there is only one solution for the Jewish question and that is to rebuild the National Home in Palestine."

A declaration in favor of unlimited Jewish immigration to Palestine was adopted at a recent conference of the Workmen's Circle, the largest Jewish fraternal organization in the world. The resolution called on the United Nations to find a means whereby Jews in Palestine might develop their cultural and national life in peace and harmony with the other peoples. The convention pledged itself "to fight for the freedom of the Jewish people and for the liberation of all countries and peoples" enslaved by the Nazis. It also resolved to purchase two million dollars of United States War Bonds.

Wendell L. Willkie has declared that "international politics" must not be permitted "to close the door to a permanent Jewish homeland in Palestine." In stating that sympathy is not enough, Mr. Willkie asked for assurance that the homeless Jews of Europe who survived the war may find a homeland of their own. He said that "Justice demands that the Jewish National Homeland in Palestine must have its rightful place in the new world of tomorrow."

An appeal for the creation of a Jewish home has been made by a prominent member of the Swiss Parliament. In an article which has aroused much interest the author, Sonder Egger, de-

"FREEDOM VILLAGE"

A colony for Jewish refugee children has recently been established in Palestine through funds donated chiefly by American Christians. This colony, called "Freedom Village," will maintain at least 100 children during the coming year. The children will be educated and cared for under the direction of Youth Aliyah and will be trained for work in a specific industry. The village is on land of the Jewish National Fund redeemed by Hadassah.

clares that "The base of their existence must not be dispersion throughout the world, but a gathering in one Jewish national home." Referring to the persecution of the Jews, he says that "Jews are indeed the 'people at war.' We hope that future and better world planning will allow them to be what they most long for, the 'people of peace'."

The American Representative of the General Jewish Workers' Union of Poland will recommend to the Polish National Council in London that legislation be adopted making anti-Semitic propaganda in Poland a criminal offense. Attention is called to the fact that "certain obstinate, reactionary groups among the Poles . . . have served to maintain anti-Semitic tendencies among some of the Poles." The announcement of this organization declares that the slightest trace of anti-Semitism is a menace to the safety of the Jewish population of Poland. It is pointed out that the immediate passage of the proposed law "would strengthen Polish Jewry morally and thus would strengthen their resistance to the Hitler hordes."

Several organizations have asked the British Government to check the recent increase in anti-Jewish agitation in that country. In a resolution condemning anti-Jewish propaganda, the General Assembly of the Unitarian Free Churches asked the British government to punish persons maliciously libelling the Jews. A similar resolution was passed by the National Council for Civil Liberties. The General Assembly pointed out that 13% of the Jewish population is in the British armed forces while only 10% of the non-Jewish population is in the forces.

Condemnation of Gen. Giraud's treatment of the Jews has been publicly expressed by Gen. Charles De Gaulle, leader of the Fighting French. Gen. De Gaulle said that the regime in North Africa has become "more rigorous" toward the Jews. The French National Committee headed by De Gaulle has opposed Gen. Giraud's revocation of the Cremieux Decree.

The Jewish Religious Committee of Kuibyshev has undertaken to contribute 10,000 rubles to the building of a tank column bearing the names of Bar Kochba, the Jewish national hero. Premier Stalin has expressed his appreciation for such contribution.

A NEW DESIGN FOR MURDER

A fugitive from the Ukraine has testified that toward the end of 1942 he beheld no Jews in Nazi-occupied Ukraine. Previously, he witnessed persistent, ruthless extermination of the Jews. In a number of communities, Jews who had been in hiding were lured out by the Germans on the pretense that they would be given work. Upon their appearance, however, they were immediately shot.

MY EYE, MY EYE RUNNETH DOWN WITH WATER*

By Charles H. Bellin

MY eye, my eye runneth down
with water,
Low down I bend my head in
shame,
How can I ask you, Oh God in
heaven,
To stay the sword and consuming
flame?

Oh, man, you are not made in God's
image,
Your heart is steel, your soul is lead,
Your brother's blood is but waste and
water.
You slay the living and defile the
dead.

The bitter sweat of your brother in
thralldom
Have you bartered for powder and
gun
With malignant frenzies your hosts
are aiming,

Extensive plans are being made in preparation for the organization of the American Jewish Conference to be held in July. Provisional committees are being set up for the purpose of facilitating the election of delegates in each community. The aim is democratic representation of all Jews. The Conference will consider problems relating to the status and rights of the Jews, particularly after the war.

Among the Orthodox Jews comprising the volunteer members of an auxiliary police formation in Palestine were two Rabbis, the principal of a Yeshiva, and many Rabbinical students.

The Soviet Society for the maintenance of Cultural Relations Abroad has asked the Victory League of Palestine to ship to Russia quantities of Hebrew books and pamphlets.

A civilian edition of the Roman Catholic New Testament will be altered by omitting all controversial references to Jews. This step follows consultations between Catholics and members of the National Conference of Christians and Jews. Similar references have been deleted from an edition distributed in the armed forces.

Mowing down both father and son.
You loathe the cannibal, scorn the
savage,
Yet your own fingers are smeared
with blood,
Your iniquities are hatched under a
mantle of justice,
Your dagger is decked with a flower
bud.
How long, how long Oh God in
heaven
Must this fiendish play prevail?
Must your children loose their
birthright
And perish writhing in travail?
My eye, my eye runneth down with
water
My head is bent in utter shame,
My fervent prayer is sent to heaven
God, stay the sword and consuming
flame.

*Lamentations

BROOKLYN JEWISH CENTER ACTIVITIES

Brooklyn Jewry to Honor Rabbi Levinthal on May 31st

Rabbi Levinthal will be honored by the Jews of our Borough at a reception to be tendered in his behalf on Monday evening, May 31st at the Academy of Music of Brooklyn. The function is arranged in recognition of Rabbi Levinthal's thirty years as minister and as a force in cultural activities and welfare work and on the occasion of his recent 55th birthday anniversary.

A certificate of the Jewish National Fund will be presented to Dr. Levinthal informing him of the planting of 15,000 trees to be planted in the Levinthal Forest in Palestine.

Mr. Isidor Fine is chairman of the committee of arrangements. The speakers at the reception will include: Rabbi B. L. Levinthal, of Philadelphia, Dean of Orthodox Rabbis of America; Judge Louis E. Levinthal, President of the Zionist Organization of America; Dr. Stephen S. Wise, President of the American Jewish Congress; Dr. Israel Goldstein, President of the Jewish National Fund of America and Rev. L. Wendell Fifield, Pastor of Plymouth Church of Pilgrims of Brooklyn.

Center Receives Citation From American Red Cross

The Red Cross has awarded to the Brooklyn Jewish Center, a citation:—"For meritorious volunteer services performed during the United States participation in the World War up to February 15, 1943, in the making of more than 156,000 surgical dressings, 9943 garments and in all other Red Cross activities pertaining to the War effort."

The citation was presented to Mrs. Maurice Bernhardt, chairman of the Red Cross activities on Tuesday, April 13th.

Governing Board Elects Mr. Abraham Kaplan

At the joint meeting of the Board of Trustees and Governing Board of the Center held on Thursday evening, May 13th, Mr. Abraham Kaplan was elected a member of the Governing Board.

Annual Consecration Services To Be Held on June 9th

Our annual Consecration Services will be held on the first day of Shevuoth, Wednesday, June 9th. As in the past the regular Shevuoth services will be completed promptly at 11 o'clock when the Consecration program will begin. Twelve girls comprise this year's Consecration class. A very impressive and beautiful program has been arranged and the entire program has been dedicated to the ninety-three Jewish girls who recently died as martyrs in Warsaw. The class has been in charge of Mrs. Helen Levinthal Lyons and Mrs. Sylvia Horowitz.

Mr. Brukenfeld Elected Member of the Board of Trustees

The members of the Board of Trustees at their last meeting, Thursday, April 22nd unanimously elected Mr. Morris Brukenfeld a member of the Board succeeding the late Mr. Morris Dlugasch.

Hebrew School to Hold Graduation on June 16th

The Hebrew School of our Center will graduate a class of 13 pupils with a very impressive program on the evening of June 16th at 8:30 o'clock. The exercises will be held in the Main Synagogue. Rabbi Levinthal and Rabbi Lewittes, as well as the Hebrew School Committee are preparing a very fine program in keeping with the importance of this occasion. Members are asked to please reserve that date for this important function.

Sunday School to Hold Graduation Sunday Morning, June 13th

Our Sunday School is making preparations for its annual Graduation exercises which will be held in the Auditorium of our Center on Sunday morning, June 13th at 10:30 o'clock. An excellent program is being prepared which will delight the members who will attend. We are looking forward to a large attendance of both pupils and their parents, as well as all who are interested in Jewish Education, at these exercises.

Rabbi Levinthal Re-elected President of the Brooklyn Jewish Community Council

The fourth annual convention of the Brooklyn Jewish Community Council took place in our building on Sunday afternoon, May 16th. Dr. Levinthal who headed the organization since its inception was re-elected president for the coming year. Dr. Moses Spatt was re-elected treasurer.

The Council was organized three years ago at the initiative of the Brooklyn Jewish Center for the purpose of giving Brooklyn Jewry a representative body that shall have the authority to speak and act in its name in all matters affecting its welfare.

Rabbi Hammer's Lecture on "Ethics of the Father"

Rabbi Louis Hammer is lecturing on the "Ethics of the Father" (Pirke Aboth) every Saturday afternoon at 5 o'clock, in the Prayer Room on the second floor of our building.

Memorial Meeting to Mr. Hirsh Monday Night

A meeting in honor of the memory of Mr. Benjamin Hirsh, late Dean of the Hebrew School faculty will be held in our building next Monday evening, May 24th at 8:30 o'clock.

The following will be among the speakers who will address the meeting: Rabbi Israel H. Levinthal, Judge Emanuel Greenberg, Rabbi Mordecai H. Lewittes and Mrs. Helen Levinthal Lyons and others of the Hebrew School Parent-Teachers Association and the Alumni. Rev. Samuel Kantor will chant the memorial prayer. Members of the Center, parents of the Hebrew School pupils and the alumni of the school are urged to attend this memorial meeting.

Personal

The Agudath Ha-Morim (The Hebrew Teachers' Union) held a memorial meeting for the departed Mr. Benjamin Hirsh of our Hebrew School faculty at its headquarters in New York City on Friday afternoon, May 7th, 1943. Rabbi Levinthal represented our institution at this meeting and delivered a eulogy.

SISTERHOOD NOTES

Below are several reports from chairmen in charge of
Sisterhood Welfare Activities

Sisterhood and Home Day

HOME DAY — A day set aside by every Jewish organization in Brooklyn and Queens for the support and maintenance of the Brooklyn Hebrew Home and Hospital for the Aged, took place this year on March 2nd.

In spite of the never ending demands on the community for so many worthy causes, our members of the Sisterhood, with a determination that has characterized every effort to which they have lent their support, succeeded in making this year's endeavor the most successful they have ever sponsored. The net result to the Home after the day's activity was \$761.45 including credit for merchandise contributed by members and their friends.

Mrs. Herman D. Raabin,
Chairman

Jewish Day for the Blind

I am happy to report, on behalf of the Sisterhood, the success of "Jewish Day for the Blind," which took place on Wednesday, May 5th at the Hotel St. George.

The inspiring personality of our own Lilian Lowenfeld, President of the Sisterhood, gave us the moral and stimulating support that made this function the success it was. I am indeed grateful to her.

I wish to take this opportunity to thank my very able co-chairman, Mrs. Benjamin Levitt, the committee for their cooperation, and all those who gave unstintingly of their time, effort and liberal donations. As a result of our efforts, the sum of \$403.77 was raised. It was both a privilege and a pleasure to work for so worthy a cause.

In a world of peace, with victory having been achieved for next year, we will re-double our efforts, towards greater success.

Mrs. Hyman Fried, *Chairman*

Phantom Theatre Party

The usual springtime Theatre Party conducted by the Sisterhood has been abandoned this year, due to the fact that pressure of events such as defense duties, Red Cross activities, etc., limit the time of the membership. The demands for financial support, however, continued as heretofore. The Sisterhood therefore decided upon a substitute in the form of a "Phantom Theatre Party," which would do away with the necessity of attending a performance and would, in addition, save unnecessary expense.

An appeal was sent out to the women of the Center to make voluntary contributions to the charity fund of the Sisterhood. The response, so far, has been satisfactory but more funds are needed. Those who have not made their contribution are urged to please do so as soon as possible.

Mrs. Emanuel Greenberg, *Chairman*
Mrs. Stephen Rey, *Co-chairman*

United Jewish Appeal

The Sisterhood cooperated with the Eastern Parkway Group of Hadassah in arranging a "Tea" which was held at the Center on Monday afternoon, April 5th.

Rabbi Israel H. Levinthal and Mr. Maurice Samuel were the main speakers at this function.

As a result of the campaign conducted the amount of \$4,425.00 was collected in general gifts and \$935.00 in special gifts, the total raised thus far is \$5,460.00 as against the sum of \$3,425.00 which was raised in 1942.

The Sisterhood of the Center is sincerely grateful to all those who helped to bring about the success of this campaign.

Mrs. William I. Siegel, *Chairman*

722 Metropolitan Ave.

Married

Proposed by Philip Palevsky

Cohen, William

Res. 178 Rockaway Parkway

Bus. Real Estate

Married

*Proposed by Dr. I. H. Levinthal
and Arnold Gottlieb*

Garroway, Dr. Solomon A.

Res. 649 Empire Blvd.

Bus. Physician

Single

Proposed by Frank Schaeffer

Rosen, Morris W.

Res. 1350 Carroll St.

Bus. Knitting Mills,

1485 Gates Ave.

Married

*Proposed by Benjamin Kaplan
and Joseph Goldberg*

Shander, Joseph

Res. 1551 Carroll St.

Bus. Accountant, 381, 4th Ave.

Married

Proposed by Isador Lowenfeld

Smerling, William C.

Res. 2 Stoddard Place

Bus. Insurance, 17 East 42nd St.

Married

*Proposed by Norman Leventhal
and Maurice Bernhardt*

Tirsch, Dr. Harry

Res. 1390 Union St.

Bus. Physician

Married

Proposed by Samuel Lemberg

The following have applied for re-instatement in the Brooklyn Jewish Center:

Levine, Barnet

Res. 652 Lefferts Ave.

Bus. Real Estate, 1440 Bway.

Married

Shorin, Abraham

Res. 418 Crown St.

Bus. Chewing Gum, 60 Bway.

Married

Proposed by Ira Gluckstein

MAURICE BERNHARDT
Chairman, Membership Comm.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Abramson, Irving

Res. 5701 - 15th Ave.

Bus. Milk Products,

1624 Center St.

Married

Proposed by Arthur Greenberg

and Joseph L. Greenberg

Brickner, George

Res. 805 St. Marks Ave.

Bus. Sunshades,

Personal

Mr. Louis J. Gribetz will be the keynote speaker at the rededication of the Four Freedoms under the auspices of the Rabbi Jacob Joseph School next Sunday, May 23rd at 2:30 p.m., at the Seward Park High School.

THE CENTER ACADEMY—Its Hebrew Program

By LILLIE RUBEE

THE parents of the Center Academy want their children to grow up true Americans, who will fully understand and appreciate the American ideals of democracy and freedom. But our parents are also loyal, self-respecting Jews, with a love for their Jewish heritage and Hebrew culture. They want their children to grow up proud of this heritage, with a deep appreciation of the worthwhileness of being a Jew. In other words, they want to see their children grow up to be well-rounded, well-adjusted, self-respecting American Jews. And this synthesis of Americanism and Judaism is to be instilled in the minds of their children by the best modern educational principles.

With these objectives in mind let us see what the needs of the Jewish child in America are in order that he may develop into a well-rounded, well-adjusted, self-respecting American Jew. One of the major psychological requirements of the Jewish child, even at the early age of six, is a feeling of *pride* in being a Jew, a sentiment which in the adult takes the form of Jewish self-respect. The status of a child in the majority group is always assured, but the status of the child in a minority group is often challenged very early in life. For the sake of his inner security, therefore, we must build up in the mind of the Jewish child a series of positive attitudes towards Jewish life and his Jewish heritage.

Another important psychological need of the Jewish child, because he is a member of a minority group, is association of joyous experiences with belonging to the group. He must not, as so many of our children unfortunately do, because of derogatory remarks or intimations, come to look upon his Jewishness as a burden.

The third indispensable psychological need is the development of a sense of Jewish kinship. This feeling that he is not an isolated being, but part of a large group within this country and in the rest of the world is of utmost importance in the development of a well-adjusted Jewish personality.

Finally it is essential that as an American, the Jewish child become aware of the intimate bond between Judaism and Americanism. He must learn to understand that the fathers and founders of American democracy

were deep students of the Bible, that they sought to establish their form of government according to the Mosaic and Prophetic teachings of our Bible. Of that he can justly be proud.

How does the Hebrew Department of the Center Academy try to satisfy these needs?

1—In our school the Hebrew and English studies are integrated wherever possible so that in the mind of the child the Hebrew studies do not stand as something apart from their English work. Then too, there is no definite time during the school day which is set apart as Hebrew time for the entire school. Instead, the Hebrew lessons are interspersed among the

for much of our language study in the upper grades.

3—We teach the Bible not only as a holy book and heritage of the past, but as a great literary work which is as important and pertinent today as it was in the past. Moses is compared with Washington, Lincoln, Roosevelt. The oriental monarch described by Samuel is compared with the modern dictator. The prophets' cry for social justice is compared with the social legislation of today.

4—The celebration of Jewish holidays and festivals is a very important part of our program. A variety of activities have been organized in connection with each holiday, and every



PURIM AT THE CENTER

"Purim Spielers" in a playlet written by the pupils of the Center Academy depicting the story of Purim.

other school studies in the same way that arithmetic, spelling, art, music are fitted into the day's work.

2—Our approach to the study of the Hebrew language is informal, particularly in the lower grades. In the first year all the language work is taught through songs, games, stories. As the child grows older, more mature activities are provided, such as creating and presenting original Hebrew plays, planning holiday festivals issuing a Hebrew newspaper, working out individual or group projects. Such complex activities serve as incentives

child in the school rather than a chosen few, is given the opportunity to participate.

5—We stimulate interest in the rebuilding of Palestine. The achievements of Modern Palestine are a source of inspiration and pride to our pupils. We have an annual National Fund Drive, as our *Chamishah Assar Bishvat* activity. In this way the children are made to feel that they too are helping in the great undertaking.

6—We make a study of the Jewish community whereby we try to cultivate

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LETTERS FROM OUR BOYS IN SERVICE WHO RECEIVED CENTER PASSOVER PACKAGES

I WANT to express my appreciation for the fine Passover package sent to me by the Sisterhood. The men in my barracks, 48 in all, mostly Gentile, enjoyed sharing it. I also look forward eagerly to the monthly *Review* which is mailed to me regularly. As a civilian I seemed to find little time to read it, but now the publication has somehow taken on a new significance, and I read it from cover to cover.—Cpl. Harry Schwartz.

Having been reared in a strictly orthodox home, I'm sure you can appreciate how delighted I was to receive your gift, a potent reminder of the liberation of our people from bondage.

I'm certain too that you'll be interested to know that the Jewish boys on this post attended the Seder festivals under the auspices of the Jewish Welfare Board of Joplin. Eight hundred men in uniform, from buck privates to Colonels, enthusiastically participated in the service, and approximately three were turned away for lack of accommodations. I mention this because I'm sure that our esteemed Rabbi Levinthal and the congregation will be pleased to know that we Jewish boys in the service are prouder than ever of our glorious heritage.

—2nd Lt. Robert Bank

I'd like to take this opportunity to thank you for the splendid package of Passover goodies I received from your organization. Please express my sincere appreciation to all the members of your organization for this and all past favors.—Milton E. Bruman.

You will never realize the wonderful feelings the Jewish boys here enjoyed eating the candy, nuts, and cakes. It reminded us of home and made us forget for a while the hardships of being away from home.

Let's hope and pray that some day we will all return to our homes and Temples and renew our old friendships. May I close with saying many, many thanks, God bless you all, and encourage those at home to buy bonds so that we all might return home soon.

—Herbert Denmark

In these days when religion seems so far removed from our daily lives (although ever present in our minds), it feels good to have a visual reminder of old habits and customs. There is an army saying: "There are no atheists in fox-holes." When one is in the army religion takes on its true aspect. Thanks for the monthly *Review*, I enjoy reading it and keeping in touch with Center activities.

—Leonard Silberberg

It was a thoughtful and much appreciated gift. I want you to extend to the ladies my sincerest thanks. I and my buddies residing in my bay enjoyed the contents of the package. It also made me feel that you still consider me one of your own, gone but not forgotten. I hope that the next Passover finds us all together, and living once more under peaceful skies.

—Robert Eisenberg

It came as a pleasant surprise and I want to thank you all for your kindness. Most of the package is gone, as the boys in my barracks, Jewish and non-Jewish, made fast work of it.

—Theodore L. Entlich

Being more or less on maneuvers I had little opportunity to properly observe the holidays. However the coming of your package brought me a little closer to the fact that this is the Passover season, and that for the first time in my life I was not at home to observe the holiday.

—Leo W. Farland

You might be interested to know that all the Jewish boys here at Officer Candidate School will be excused for the 1st and 2nd day of the holiday to attend services at a Seder at the Jewish Welfare Board Hotel in Washington.—Morton Gray.

I assure you your package was most welcome both to myself and to the barracks in general, for, as you no doubt know, the quickest way to a soldier's heart (even more than to an ordinary man's heart) is through his stomach—Phillip J. Hahn.

The Sisterhood, with the cooperation of the Center, forwarded Passover packages to the men of the Center serving in the Armed Forces. Below are extracts from some of the letters received from them:

The gift was a beautiful (as well as tasty) reminder that once again Pesach is here, and that our Jewish "fraternity" brothers and sisters back home have not forgotten the members who would love to be home, but have an important job to do first. It's too bad that the boys who are furthest from home will be deprived of the package that they deserve more than those of us who are fortunate enough to still be in the United States, but Postal regulations, I understand won't allow these packages to be sent overseas.

Once again, I thank you for the happiness you gave me and I pray that by next Pesach we may all be together in a peaceful world, to enjoy a seder as we never enjoyed before.

—Lazar E. Levinthal

I am looking forward to being with you very soon, and eating together in peace and happiness.—Nathan Lewis.

Your swell gift, besides proving a tasty delight, gave me a warm feeling inside, because it reminded me that Sisterhood is still carrying on for those things we are fighting for in this war.

—Irwin A. Lowenfeld

Other letters, which for lack of space had to be left out, were received from the following:

Lt. Herman Hirschfield, Sgt. Philip Hoffman, Lewis Kuhn, Stanley S. Leshaw, Lt. Julius Levine, Cpl. Seymour Mines, Louis Radwell, Cpl. Sy Stelzer, Cadet Seymour Segal, Lt. Mortimer F. Shapiro, Solomon Sorscher, Allen Storch, Irwin D. Witty, Capt. Harry T. Zankel, Sidney A. Gold, Irving Schwartz, Lt. Israel G. Seeger, Sgt. Herbert Simon, Marshall Reich, Paul Sheinberg, Morris M. Rothstein, and Lt. Eli A. Rosen.

Medium Bomber Named After Brooklyn Jewish Center

The Treasury Department has notified us that as a result of the campaign recently undertaken by the Brooklyn Jewish Center, for the sale of bonds and stamps, a bomber bearing the name "Spirit of the Brooklyn Jewish Center" has been designated.

The campaign originally started in March for the naming of a Pursuit Ship, but due to the fact that the sale of bonds at the Center exceeded \$125,000, the sum required for a bomber, we shall have a bomber with its name.

The total sale of bonds and stamps in the Center amounts to \$638,250 as of May 1st, 1943.

Center Raises 112,000 for the United Jewish Appeal

At a very impressive dinner held in our building on Thursday evening, May 6th, the sum of \$112,000.00 was raised for the U.J.A. from contributions made by members of the Brooklyn Jewish Center. Mr. Isidor Fine, chairman of the Center committee presided.

The appeals for funds were made by Rabbi Levinthal and Judge Emanuel Greenberg, President of the Center. The instantaneous response was most gratifying. Most of those present at the dinner not only gave liberally but announced increased contributions of the amounts previously pledged.

Acknowledgement of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books

Mr. Benjamin Gutchin, in memory of his beloved father, Mr. Isidore Gutchin.

Mr. and Mrs. Harry Cooper, in honor of the Bar Mitzvah of their son Samuel G., on April 24th.

Mr. and Mrs. David Halpern, in honor of the birth of their grand daughter.

Library

Dr. Michael Higgin.

Rabbi and Mrs. I. H. Levinthal, in honor of the birthday of their daughter, Mrs. Helen Levinthal Lyons.

Talmidim

Harry Cooper
Morris Rosen

Additions to the Library

Between the Thunder and the Sun
—Vincent Sheehan.

One World—Wendell L. Willkie.
Dress Rehearsal—Quentin Reynolds
The World of Sholom Aleichem—
Maurice Samuels.

Junior Congregation

The Junior Congregation services this Sabbath morning, May 22nd, will be conducted by the following: Schachrit—Kenneth Amer; Musaf—Donald Gribetz; Talk—Rabbi Lewittes.

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mr. I. Jerome Riker of 134 Brooklyn Avenue, upon the loss of his beloved mother.

Decoration Day Gym Schedule

The holiday schedule will prevail in the Gym and Baths Department on Monday, May 31st (Decoration Day). The facilities will be open to men from 10 a.m. to 2 p.m. and to boys from 2 to 5 p.m.

Bar Mitzvah

We extend a hearty Mazel Tov to Mr. and Mrs. Roy M. Leibler of 591 Lefferts Avenue upon the Bar Mitzvah of their son, Burton, which will be held at the Center on May 22nd. Congratulations also are extended to the grandmothers, Mrs. Solomon Leibowitz and Mrs. Abraham Posner.

Forum Committee Meeting May 25th

The Forum and Education Committee of the Center will hold its next meeting on Tuesday evening, May 25th at 8:30 o'clock. Members of the committee are urged to reserve the evening and to attend.

Annual Mother-Daughter Function

Arranged by the Sisterhood for Wednesday afternoon, November 3rd, 1943. PLEASE RESERVE THE DATE!

Sabbath Services

Kindling of candles at 7:57 o'clock.
Friday evening services at 6:00 and 7:00.

Sabbath services, Parsha Behar will commence at 8:45 a.m.

Rabbi Levinthal will preach on the weekly portion of the Law.

Mincha services at 6:00 and 7:30 p.m.

Daily Services

Morning services at 7 and 8.

Sunday morning additional services at 9.

Mincha services at 7:45 p.m.

"THE WAR AND THE JEW"

Continued from page 14

land of Palestine, is the logical land. Palestine, also, has its drawback, but, on the whole, it is most suitable for the permanent settlement of the Jew.

To bring about this State, Jabotinsky suggests the adoption of the so-called Nordau plan. This plan was offered by Max Nordau after the adoption of the Balfour Declaration, and urged the transplanting of half a million Jews from Eastern Europe to Palestine. Jabotinsky elaborates upon this plan. He requires a mass immigration of five million Jews for a period of ten years until the ghettos of Eastern Europe are depleted of their Jewish inhabitants. He also dwells at large on the fact that the basis of modern life is industry, not agriculture. Farming is essential, but must take second place to industry and commerce.

The undertaking of such a plan would, of course, entail vast sums of money. The first necessity, as pointed out by the author, is the establishment of a strong unified and competent commission to represent the Jew at the final peace conference. To have a divided Jewish representation, a squabbling mass representing various views and opinions would never do. Such spokesmen would never gain respect nor judicial hearing.

THE CENTER ACADEMY

Continued from page 19

a feeling of belonging to the Jewish people, and with the Jewish people to the American community.

7—We study the history of the Jew in the United States so that the child may learn to understand that he can be a good Jew and a good American, and that both complement each other rather than conflict with each other.

8—In the upper grades much time is given to a discussion of Jewish current events. We feel that a child must be made aware of contemporary Jewish life. He must know that we have great men today in whom we can take as much pride as in our heroes of old.

9—We take our children on trips in order to give them personal contacts and first-hand information about the subjects they study.

Are we successful? If one were to judge by the attitude of our children towards their Hebrew studies, by their questions, by the number of books, articles, newspaper items, etc., they bring in, then we are on the right road.

1943 STANDING COMMITTEE

Cemetery Committee — Samuel Lemberg, Chairman; Isidor Fine, Vice-Chairman; Jacob A. Fortunoff, Harry A. Freedman, Aaron Gottlieb, Irving J. Gottlieb, Morris Kramer, Julius Leventhal, Abraham R. Melker, Kalman I. Ostow, Charles Perman, Samuel Rottenberg, Frank Schaeffer, Nathan T. Schwartz, Samuel Stark.

Chevre Kadisha Committee — Louis Albert, Chairman; Joseph Goldstein, Jacob Koeppel, Abe Mann, Morris Neinken.

Delinquent Accounts Committee — Morton Klinghoffer, Chairman; Herman B. Schell, Vice-Chairman; Martin Auerbach, Jacob A. Fortunoff, Albert Joley, Ira T. Kraner, Charles Rubenstein, Louis Simon.

Forum and Education Committee — Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman; Max Herzfeld, Maurice M. Boukstein, Irving L. Cohen, Harry Cooper, Ira I. Gluckstein, Samuel H. Goldberg, Louis J. Gribetz, Louis N. Jaffe, Samuel M. Levenson, Lester Lyons, Ira L. Rosenson, Mrs. Nathan D. Shapiro, William I. Siegel, David Tannenbaum, Mrs. Albert A. Weinstein.

Grievance Committee — Albert A. Weinstein, Chairman; Harry A. Harrison, Joseph Heller, Benjamin Kaplan, Frank Levey, Mrs. Margaret M. Levy, Mrs. Lena Rosenman, Louis Rothstein, Samuel Strausberg, Louis Weinstock, Dr. Samuel A. Wolfe, Tobias Zwerdling.

Hebrew Education Committee — Frank Schaeffer, Chairman; Max Goldberg, Vice-Chairman; Harry Blickstein, Dr. Reuben Finkelstein, Samuel Greenblatt, A. H. Horowitz, Mrs. Louis N. Jaffe, Benjamin Jaffe, S. Kamenetzky, K. Karl Klein, Morris B. Levine, Mrs. Benjamin Levitt, Mrs. Isador Lowenfeld, Morris D. Wender, Samuel Fasner, Isaac Wiener.

House Committee — Hyman Aaron, Chairman; Louis Halperin, Vice-Chairman; Meyer Chizner, Israel M. Dolgin, Isidor Fine, Harry A. Freedman, Barnett Gabriel, Pincus Glickman, Harry Greene, Benjamin Kaplan, Louis Kaplan, Jacob Korn, William L. Kuhn, Arnold W. Lederer, Isaac Levingson, Joseph Levy, Jr., Jacob Malmuth, Abe Mann, Barney Olch,

Philip Palevsky, Dr. Henry Plotkin, Isidor Polivnick, A. E. Ratner, Harry Strongin, Morris D. Wender, Mrs. Albert Witty, Tobias Zwerdling.

Library Committee — Irving L. Cohen, Chairman; Morris Neinken, Vice-Chairman; Samuel P. Abelow, Jacob S. Doner, Abraham Feit, Dr. Reuben Finkelstein, Harry A. Harrison, Dr. Jacob Halperin, Morris B. Levine, Julius Light, David Mickelbank.

Membership Committee — Maurice Bernhardt, Chairman; Samuel H. Goldberg, Vice-Chairman; Bernard J. Aaron, Abraham Adler, Martin Auerbach, William Ball, Bernard Beckerman, H. Zachary Bernstein, Reuben Bruck, Emanuel Cohen, Dr. Julius Dan, Louis Daum, Charles Dilbert, Seymour Danziger, Fred Chipstone, Charles Eichen, Irving G. Forman, Barnett Gabriel, Joseph Goldstein, Charles Goody, Aaron Gottlieb, Emanuel Halperin, S. Hertzfeld, Leon Hyman, Leo Kaufmann, Moe Krebs, Hyman Jasper, Albert Joley, Morton Klinghoffer, Jacob Korn, Julius Leventhal, Morris Levinson, Benjamin Z. Levitt, Lester Lyons, Abraham R. Melker, Kalman I. Ostow, I. Jerome Riker, Herman B. Schell, Samuel A. Seeger, Hyman Siegel, David Spiegel, Harry Zucker.

Physical Training Committee — David B. Kaminsky, Chairman; Albert Witty, Vice-Chairman; Mrs. Charles H.

Bellin, Alex Bernstein, Mrs. Maurice Bernhardt, Dr. Julius Dan, Dr. Reuben Finkelstein, Simon Goldstein, Sidney Gondelman, Benjamin Kaplan, Abraham Katlowitz, Dr. David Kershner, Irving Klein, Dr. Samuel Koplik, Dr. Benjamin Koven, Dr. Maurice M. Kruse, William L. Kuhn, Isador Lowenfeld, Abe Mann, David Nemerov, Samuel Nicoll, Mrs. Gertrude L. Ostow, Samuel Pasner, Dr. Henry Plotkin, Aaron Pollack, Louis Rothstein, Beatrice Sol, Benjamin H. Wisner, Mrs. Albert Witty, Nathan Wolfe, Dr. Samuel A. Wolfe, Abraham H. Zirn.

Religious Service Committee — Abraham Ginsburg, Chairman; Morris D. Wender, Vice-Chairman; Louis Albert, Louis Daum, Jacob S. Doner, Charles Fine, Morris Groden, David Halpern, A. H. Horowitz, Irving S. Horowitz, Joseph Horowitz, Isaac Levingson, Leib Lurie, Abe Mann, Morris Miller, Hyman Rachmil, Frank Schaeffer, Joseph Stark, Samuel Stark.

Social Committee — Saul S. Abelow, Chairman; Ira I. Gluckstein, Vice-Chairman; Maurice Bernhardt, Benjamin M. Horwitz, Leon Hyman, Albert Joley, Samuel L. Kaplan, Morton Klinghoffer, Maurice Kozinn, Morris Kramer, Ira T. Kraner, Arnold W. Lederer, Sidney S. Leonard, Louis Levine, Joseph Levy, Jr., Harold Lipsky, Jacob Malmuth, Benjamin Martz, Solomon H. Mitrani, Samuel Nicoll, Eddie Ross, Herman B. Schell, Louis Simon, Beatrice Sol, Louis Weinstock, Benjamin H. Wisner.



BANDAGE WORK AT THE CENTER

Hundreds of women devote their time and labor in rolling bandages for the American Red Cross. The unit at the Brooklyn Jewish Center is one of the largest in the Borough.

THE DEATH OF AN ILLUSION

Continued from page 6

Freedom for peoples has been obtained by revolution. Germany has not known a revolution for more than four hundred years. And, indeed, how could there be a revolution in a country where submission is the national code? Attempts at revolution were made in 1848 and in 1918, but they proved abortive. To this day Germany cannot forgive the Jews for the revolution Jesus created in the world.

Civilization means a society created by civilians. But in Germany the civilian counts for little compared with the man in uniform.

Civilization, again, means to be civil. But there is no civility in a country of a proud and arrogant would-be *Herrenvolk*. Humanity is a pedestrian virtue that is not recognized by the Junker code. Honor, goodness, pity and the ordinary decencies and amenities of life have no place in a morality that is dominated by brute force.

Every group of people has its dominant national characteristics. Hate — cold, brute hate — is a dominant quality of the German character. It has been so from the very beginning of Prussianism. Frederick, was an inveterate hater. He hated everyone he came in contact with, and was never so happy as when he hated. He hated his own father; he hated his countrymen. When he was old and had no more battles to fight, he shut himself up with his dogs in Sanssouci to hate the world all the better. Bismark was a gloomy and morose hater. Kaiser Wilhelm hated everyone including his own mother, whom he could not forgive for her English blood, and Hitler is a megalomaniac who made hate his only love.

The Romans mistrusted the Germans and would not believe them. Their word had no meaning, their honor worthless, their pacts and treaties scraps of paper. Roman writers describe the Germans as a people of a voracious appetite for lands and riches not belonging to them. *Lebensraum* was their excuse for pillage, rape, and murder. They had no sooner gotten what they wanted, than wanted more, always more.

* * *

Tragic purblindness of the world! For years it had allowed itself to be deceived by an ideal that never exist-

ed. Had it known, had it realized, it might have been spared this fatal hour. For years it worshipped the shadow of German greatness, German scholarship, German thoroughness. To German universities shoals of students flocked as to shrines. To their "bar-

barous" regions they carried back the cult of German science and methods. If Germany only knew it, she had won the world long before she attempted to win it by sword.

No matter what happens to Germany at the peace conference, she herself, with the giant hammer of her battle-madness, has thoroughly shattered the illusion of German greatness.

MASLIANSKY, THE SPEAKER

Continued from page 12

a voice, more than a message, more than a guide, but of all who have been named, he was the only one who was never a stranger, merely paying us a visit. He came, he saw and he was conquered, never thinking of leaving the hospitable community that provided him with home. He was a neighbor and friend. He was a co-worker and fellow-citizen. He was a dash of vivid color that became part of our American Jewish life. He never had any pretensions; he never assumed that he was a philosopher or the discoverer of new thought. He was an artist who communicated the emotions of a man greatly excited by the prospect of Jewish life being re-created in an ancient mold. That excitement was part of his nature until he drew his last breath.

He painted pictures even the simplest could see and understand. He made the whole Jewish world the frame for his adventures — from Pinsk to London, from London to New York, back to Zion, to Warsaw and Pinsk and Kiev, and returning always to his home in Borough Park. He was not merely a speaker of Zionism; he was the chanter of its song. He was a Zionist by birth, an optimist by nature, sentimental by temperament, and a man of great faith.

We rejoice that such a man lived his life in our midst and that we have had the privilege, over these many years, of being warmed by his great heart, cheered by his great faith, and sustained by his faithfulness to a great cause.

THE JEWS OF IRAN

Continued from page 9

gests greater animosity against the Armenians than even against Jews. When God completed the creation, he filled a cauldron with honesty and called all the peoples together to take their due share. The Moslems came first and received the largest share. The Christians took what was left. To the Jews fell the scrapings of the cauldron. When the Armenians arrived, there was nothing whatever left for them.

In Tabriz, the city of earthquakes, Jews practise their old mediaeval monopoly in the Street of the Moneychangers. The Street of the Grocers has Jews selling sugar loaves, saffron, and peppers. In Shiraz, Jews make wine — for the less strictly adhering Moslems. Otherwise, there is distinct dissociation from the Shi'ites. Hafiz, the national poet, was not a little instrumental in fostering anti-Jewish feeling by his stinging couplet:

Though he bar with gold his silver door,
The Jew's a Jew nothing more.

CAPTAIN SCHREBER AND SERGEANT STEINBERG

Continued from page 10

throwing platoon out of business, killing or capturing 34.

"My squad was on patrol out in front of our lines when we were ambushed by an Italian platoon with flame-throwers," the 22-year old sergeant reported. "We went into action so fast that each of our 12 men was able to get off 16 rounds with his Garand rifle.

"Before the flame-throwers could do any damage we picked them off. The shooting lasted only a few seconds, and when it was all over there were 15 dead Italians, two others wounded and 17 standing with their arms up in the air. Not a single man of our squad was even touched."

—*Jewish Telegraphic Agency*

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